1:Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

[587] 584 *Preliminaries.*—A young man of marriageable age, say between seventeen or eighteen years of age and twenty-five, fixes upon a girl of, say between thirteen and eighteen years, as likely to become a fitting partner; probably he has been acquainted with the young woman for some time before, and is on more or less easy terms of intimacy with her. He mentions the name of the girl to his parents, and uncles and aunts in the house, and they agree or disagree, as the case may be. Sometimes marriages are arranged by the parents of the young people themselves. Having agreed regarding the fitness of the bride, the young man's parents send a male representative of the family, or in some cases a man unconnected with the family, to arrange matters with the parents of the bride. The latter then ascertain their daughter's wishes. According to the late U Jeelan Roy, the daughters nearly always agree, it is very seldom that it is necessary to bring any pressure to bear. The parents then investigate whether there is any *sang*, or taboo, such as clan relationship, between the young woman and her intended, in the way of the marriage. If there is found to be no such hindrance, they fix a date for finally 787 arranging the marriage (*bau ia kut ktien.*) On the day appointed 585 the bride's family consult the auspices by breaking eggs and 842 examining fowls' entrails. If the omens are favourable, well 735 and good. Should they be unfavourable, they abandon the 761 marriage project. There is a strong prejudice against a marriage taking place under unfavourable auspices, the belief being that such an union will be childless, that the bride will 585 die an untimely death, or that poverty will ensue. Given favourable auspices, the parents fix a day for the marriage. It was formerly the custom for the bridegroom to provide himself beforehand with a ring, usually of silver, but, amongst the rich, of gold, which is called *ka synjat* (hence the name of the marriage ceremony *pynhiar-synjat*), and for the bride to provide herself with a similar ring. The bridegroom used to place his ring upon the bride's finger, and the bride used to place her ring upon the bridegroom's finger; it is however believed that this custom is rare nowadays. On the marriage day a man is selected from the party of the bridegroom called *u ksiang*, or go-between. The bridegroom then sets out with

776 is calling. He is, however, lame; but whoever
[753] answers the call or screams is lost, since he will be seized by the 'suid tynjang and tickled to death.

[763] If one wishes to protect oneself from a violent death, one must propitiate the demoness ka tyrut by sacrifice, because she is the original cause of this method of dying. The Khasi have a great respect for violent death as it increases the difficulties of the prescribed ceremonies of burial, even making them impossible, which would in turn deny the spirit of the departed one peace in eternity.

[775] They also live in fear of the devil u 'suid-lam-iap (the messenger of god, i.e., the executor of his commands). He leads the souls of people away into another kingdom. He is supposed to be horrible; of gigantic size, he walks around with long trailing hair seeking his victim. His teeth are as large as a ka wait (a hatchet or an axe).

●[842] /413/ The women are especially afraid of a devil whom they call u 'suid-um (the water devil). He has the power of attacking women and causing sterility in them, and if they are pregnant causing a miscarriage.

776 The demoness ka khlam brings cholera and the
753 demoness ka tihar brings severe colic.

They believe that they get malaria through the influence of the demoness ka rih, while in the region of Theriaghat the fever is ascribed to the demoness ka duba.

Smallpox, which is otherwise feared everywhere, is considered by the Khasi to be evidence of the favor of the god u siem niang thylliew. If there is someone in one of the huts sick with smallpox, the sick person is not only not avoided, but even healthy children are brought there, so that they may receive the "kiss of the god," i.e., that they may also get smallpox.

21: Ehrenfels E-4,5 (1950) 1953 AR7 Khasi AR7

III. Explanations

1. General

124 128 601 Most of my informants were illiterate. The spelling of the terms was checked and corrected by my English-speaking and writing Khasi- and Pnár- friends, mentioned in para one, to whom thanks are being here once more expressed. All responsibility for spelling mistakes, however, which may have slipped into this list has of course to be borne by me.

Blanks (—) or question marks (?) in one of the columns do not necessarily mean that there is no word used, by the respective group, for the particular term. They more often indicate that my informants did not use, or know, the particular term, or that I failed to enquire about it in a [114] manner sufficiently clear to my informants. This is particularly true of general terms, partly or fully corresponding to English general terms, such as parents or grand-parents, or the terms No. 9/*a* and *b*, 13, 15/*a*, 19-21, and 26, which were partly explained to me, by Khasi friends in Shillong, where I stayed some time after completion of field-work during the rainy season. Hence I could no more return for verification to the little accessible Wár-villages in the steep southern slopes. Although I am planning to utilise a future opportunity for such checking up, I am yet publishing the present results in the hope that they may thus become accessible to field-workers among other S. E.-Asiatic, and especially Austro-Asiatic speaking peoples.

193 601 128 All terms which are equal for both sexes (cf. Nos. 10, 11, 18, 19, etc.) are used with *ka* and *u* respectively. These sexdetermining preposed articles, as also the honorific *i* are specially mentioned in the list, only if this is essential for the understanding of the respective terms as in Nos. 3-5, 7, 8, or 10.

2. Special

601 Term No. 1 — to give birth or beget (*kha*) signifies also relatives on the paternal side as in *para kha* (paternal cousins No. 9/*c*), in contradistinction to *para kur*, 9/*b*, (lit.: cousins of the clan), i. e. maternal cousins, since the clan is a matrilineal unit. This usage of the word *kha* appears also •[842] significantly in the terms 15/*a*, 17, 18/*b*, 20, 22, 32 and, as an integral part of the Khasi kinship terminology, renders it highly improbable that the Khasi matrilineal system could lave originated in ignorance of the biological function of the father. It is a significant feature in the matrilineal social system.

[881] [584] The terms 3 to 3/*b* refer to unmarried but biologically marriageable youths. It will be noted that there are (and were in 1914) no indications of puberty-rites for either girls or boys. There is also no child-marriage among Khasi. The use of special terms for mature, unmarried youths is therefore significant.

[428] Term 6 — *i* as honorific article, is at the same time indicative of diminution [23], which is remarkable for two reasons: (firstly) the diminution is used for the oldest and most respected family members, like the diminution

[23] NISSOR SINGH (1906), p. 84.